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# THE MIRACVLOVS AND HAPPIE

*Union of England and Scotland ; by  
how admirable meanes it is effected ;*

how profitable to both Nations, and how  
*free of any inconuenience either  
past, present, or to be  
discerned.*



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## To his louing Countrimen.

**I**F Euent be the certaineſt and leaſt ſuſpected Councellors as they that cannot looke but like themſelues : for their ſakes I hope to be accepted, and for their ſakes to haue ſo much of the priuiledge of an hiſtorian as to be allowed to ſpeake truth ; which if it carrieth no other then it owne beauty, cal it not a fault, ſince thereby I giue you prooſe I deſire not to ſteale your opinions with inticements . I haue deliuered you the laſt Time, and This ; that out of the experience of both, you may frame the ſucceeding . I haue ſpoken them truly, becauſe it is fit you ſhould ſee them in their nakednes, for to iudge by them is to know them without colours . Laſtly I haue touched, (though not neere to the life ) the admirable happines of this Iland in our Prince ; A Prince whoſe vertues giue luſter to his authority, and that authority to his actions ; ſo as he needs not the priuiledge of his fortune, ſince all his performances are able to ſtande vpon their owne force, needing neither countenance nor power to giue them reputation . Amongeſt his vertues I haue ſhowed his vprightnes, that lighted by that great example, you may bee free from all partialities . Thus haue I

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performed the duty I owe to you, and my Country, I knowe honestly: if you thinke so my rewarde is the fuller. Free I am from hiding a corrupted will under another pretence; And as I haue finished this epistle without mingling it with salutations or excuses, so haue I passed through the boundes of my purpose, wooing no one but all, and all without any other advocate but truth, the colours vnder which all honest spiritts and good Common-wealthes-men ought to venture themselves. And so not doubting but the same minde that is truly inclined to the good of his country will allowe my intent and pardon my errors, I rest.

The humble seruant  
of all true Patriottes.





The miraculous and happy Vnion  
 of England and Scotland ; by  
 how admirable meanes it is effected ; how  
*profitable to both Nations, and how free*  
 of any Inconuenience, either  
*past, present, or to be*  
 discerned.



He end of knowledge , is acknowledgement , for since we can looke vpon nothing that is not deriued from God, and that beareth not a testimonie of his power and goodnesse, gratitude must follow vnderstanding, if not to recompence, yet to witnesse the feelings of his benefits. From this consideration ( louing Countrymen ) I haue presumed to offer you this Treatise. We haue all fealt, I doubt not the mercy of God in this late happy and admirable alteration, and I hope not alone fealt it with our bodyes,

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but our mindes ; for to haue so great a benefit, from so great a power, rewardes the minde with such a satisfaction as earth cannot giue. What you haue thought, pardon mee though I presume to speake, since my end is not to challenge any superiority, but to preuent ( if my end may bee as happy as my purpose ) the incident diseases of humane prosperity. My proiect is then the greatness of this blessing, and not alone the blessing, but to oblige vs the more ; the consideration by what vnexpected meanes, and how much beyond either the common course of things, or the strength of man it is effected. Next how free it is from all the inconueniences incident to the common alterations or augmentations of Empires : and lastly since it is aboue the course of nature, or the ordinary disposition of things, being full of profit without either daunger or former hazardes, that like a diuine and supernaturall blessing wee entertaine and vse it. Thus farre goeth the scope of my intent, destinating my labours to bee the seruants of your memory, for which I desire no other recompence, but your owne happy and iust proceedings, taking the aduenture of your acceptance, and leauing vnto you the glory of so great an action, as the due of those progressions that are performed with iust and vnspotted mindes.

This realme hauing a long time laboured in the  
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preuention of dangers, and enioying an outwarde rather then inward peace, like a body that fetcheth all the health from Phisicke, and was of late yeares come to that weaknesse, as in a short space had she continued in her course her preuentions had prooued vaine. For the aduantage of others disagreement was by agreement taken from vs, our treasure spent, our souldiers of experience consumed, the subiects purse emptied, and in fine, like a shippe that had throwne out her goods to saue her carkasse, we floated with our liues rather retriued then saued.

In the meane time, and in all this time, this realme resisted none of her griefes by a naturall course, which is by her owne strength, but being rather feathers then winges, neither the glory nor profit was hers, but our blood and treasure, was the medicine of our suspected constitution.

It is necessary I bring you thus farre backe (good Countrimen) aswell because man knowing nothing in his originall, cannot iudge singlie, but by coupling contrarieties, seeth the difference by the effects: as also feeling your prosperitie and from whence it commeth, you may loose the sight of no part of this blessing. Nowe may you perceiue the nature of it, and the greatnesse, that from a weakned & almost breathlesse state, is come

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to be the most opulent, strong and entire Empire of the world. What shall we call it? no naturall name can expresse it, it is a miracle; *Take up thy bedde and walke*. It is a miracle in the cure, it is no lesse in the meanes; for if the marriages of Princes, the issue of Princes, the prayers of men, the plottes of our Enimies, or the Jealofies of greatnes, could haue hindered it, England had not beene happy. We had yet laboured vnder the burthen of a torne and dismembered kingdome. How much the resisting these impediments, passeth the common course of nature euery Iudgement may easily discern: but we haue yet but halfe the sight. A midst all these courses swayed by Ambition, and vniust Jealofies, behold our Prince, prouoked by al means, and by some where his patience might be called in question, suffering all, induring the plots of his enemies against his right, his person against their malice, he withstood all their hates with his loue, his loue to this his coutry made him suffer his wrongs, and where the hot ambition of some Princes, would easily haue couered the inuading of this Kingdom, vnder the reuenging of his wrongs, and the feare of filling it with the horrible effects of ciuill wars was a curbe to his iust mislikes, choosing himselfe to feele wronge, rather then they should.

Surely if we consider this truly, wee shall finde the obligation we are bound in to the diuine power, no lesse

lesse stronge heere, then in the rest. For if the resisting wronge bee a warrant of nature to the simplest creatures, and that there is nothing more opposite to euery disposition; how much more in Kinges, vnto whome God hath giuen both power and authority to iudge and punish iniuries and wronges? So that for the good of this lande, he hath not alone resisted the prouocations of flesh & blood, but a liberty, for a more pleasing colour and stronger excuse, no Prince euer had to make warre vpon another. Thus you see the straunge and miraculous passages of former times, from how admirable proceedings your safety is deriued, but behold another part of your blessing. You buie not your peace, your plenty, your strength, your happines, no it is giue you, for wheras your fasties abroad might haue bin purchased, with a Prince that might haue line heauie vpon you at home, & by exactions haue but exchaged your burthens from your shoulders to your hartes, you are blessed with one, that in his whole life, hath approued the happines of the subiect and the flourishing of his Kingdome to be his chiefe contentments. For otherwise, who would haue indured the flaunder of a iust title, the death of his friendes, the plots against his person, but hee onely that valueth iustice and a common preservation aboue any humane prouocation, or ambitious enticements.

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Wee haue now heard how much we are blessed and by how strange and extraordinarie meane, and more, that we enioy all this without any in-conuenience, either passed or to be discerned. Let vs then examine what the alteration and augmentation of this kingdome hath done. Inſomuch as all changes are Earthquakes to a State, ſhaking the very foundation of gouernment; and augmentations and increaſes, are neuer vnaccompanied of preſent daungers, and future burthens. To examine this by hiſtory, behold the Auntients, where for the paſſing of ſimple lawes, the whole body of the common-wealth, laboured betweene life and confuſion. And in thoſe changes where reformation and amendment bare the name, yet did they neuer alter without hazard, the medicine being as dangerous as the diſeaſe. How different is this from ours, where the Axeltree or vphold of our common-wealth being changed, we rather heard of it, then ſealt it; or if we ſealt it, it was the comfort of it. What uproare was there? what confuſion? what ſurfet of the former gouernment brake out (the inſeparable accident of an Interraigne) what factions? what miſorders of diſcontented and deſperate perſons? but on the contrarie as men expecting a wonder, a generall quietnes poſſeſſed the whole land, & as it were inſpired with the age to come, gaue over the care of their own miſlikes to the generall redreſſer,

fer, & all the different humours nourished either by former griefes, or this long expected day, grewe in an instant to be turned to the generall good, and to prepare an entertainment for the elected both by God and man, both by his title and vertues. In a worde, neuer was Prince receiued with so generall an applause, nor was there euer Prince that deserued better of vs: for laying by the iustnesse of his owne title, the remembrance of his sufferings (which to another nature would haue beene accounted an earning of this kingdome) the need we had of him, the testimonies giuen to the whole world of his abilities for gouernment, laying by these considerations, he hath beene yet content to acknowledge the loue of his subiects; & not alone to acknowledge it in wordes, but to assure them of it, he hath not respected his priuate gaine, beyond their profits: To this end hath he abolished Monopolies & other prerogatiues of the Crowne, rather then to let his subiects feeble any greeuance, though he might haue kept them without any colour of mislike, being to him inheritances no exactions. But his loue to vs will not permit excuses, but on all sides sheweth he will performe the office of a King, without mingling it with the lusts of man. But this is but one; on all sides appeare actions of the same quality; how hath he of late, to giue vs yet more testimonies of his loue, taken offenders of the highest

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nature out of the hands of Iustice and giuen them mercy? Where no excuse, no priuate petitions, no not where mercy it selfe (being gouerned by her owne nature) could haue intreated it; For our sakes they liue, and for our sakes, against the rules either of lawe, iustice, or pollicie. Let vs behold these parts with a true consideration, and we shall finde neuer people had so infinite blessings laid before the. For wheras it hath bin too common amongst some Princes, to esteeme handsome colours good paiment for subiects: our Prince, hath not onely not held them good enough for vs, but euen iust reasons, if they haue any way seemed to concerne him more then his subiects, (though that which concerneth him, must them) haue bin laid by & not respected. To be short, neuer was there Prince, that avowed al his actions to be groundd vpon a more vpright iudgement, which doth not onely represent vs this great blessing of ours more fully, but withall disburtheneth vs of all iealosies of partiality. For he that in all questions between himselfe & the subiect, hath not spared himselfe, cannot betweene man and man be partiall, since all partialities are begottē by self-loue. By this we may cleere the doubt of *English* and *Scottish*, since he is King of both, he is father of both, and (being equally charged by the King of Kings with both) owing vnto both one duty, he will giue vnto both one affection. But least I be called into question  
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for a prooffe, behold his former gouernment, where his vprightnes had that hād with him, as neither the generality, nor the custome, could make him yeeld to the common defence & nourishing factions by names, euer protesting him highest in his opinion, that was owner of a good life, as well as a great name. So that to be knowne for an honest man, was more then to beare the fir-name of *Steward*. He that knoweth in how contrary a course the example of that kingdom might haue nourished him, & how the customes of their Clannes had brought this integrety to the suspition of a vice, will ask no more instances for cleering all suspitions; that foreknowledge shall neuer bar merit. For since he defended his yongest years, frō the most receiued vice of his countrey, we must expect in this riper time the habituall possession of this Regall vertue.

Now to the increase of Empire, which though it carieth the face of the happiest alteration, yet being an alteratiō, can hardly escape defects. For not only the nature of all humaine accidents approues it, all things being deliuered to vs cōmixt, we being not to be trusted, either with good or ill alone, separated, such are our frailties & weaknes, presumption or despaire, growing mightie if fed with either fortune single. But more particularly to illustrate the inconueniences of the increase of kingdomes, the cōmon examples are either by power or ambition in one body,

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body, or by necessity compelled to offend defensively in another: Both are by conquest, whose violent effects leaue forever an equall mistrust both in Prince and subiect, an humor of that fatall operation, as nothing but bloud and oppression followeth. What shall I say now of our encreased dominions, that haue made vs terrible to the world, without any terror to our selues: But so happy and excellent meanes are the long disioyned partes of this Kingdome, brought to an inseparable imbracement. And if the long receiued Axiome of pollicie shall bee beleueed ( that kingdomes must bee maintained by such meanes as they were gotten ) vnto what an excellent necessity are we tyed: marriage was the meanes, a friendshippe of that high nature, that God himselfe daineth to bee a witnesse of this indissoluble knot; we must maintaine it with the neereft resemblance, that is by a constant friendship and loue. Verely I beleuee it impossible for man to thinke, how so infinite a blessing to both sides could haue beene accomplished, by any other so easie and euen conditions. For neither side sought others friendship, by committing past the boundes of the reputation of a nation, there were no threatens, no violence, no swordes drawne of neither side. So that as if God would prouide to satisfie euen our most distempered and sicke affections, least such sparkes might inflame

inflame this great action, neither nation can charge other with needing, or yeilding, or giuing way to other. So are they met, so are they prepared as they shall scarcely need eyther time or custome the vniters of flesh to assist their incorporating, since they are by the diuine wisdome, so knit together, as it resembleth a new creation. When wee shall haue beheld on all sides the cleerenes of this benefit, how all things answere one another, and all without the least signe of any inconuenience or daunger, what place is left for suspition? or if not for suspition, was there euer any benefit possessed so entirely? who is there now that shall bring in questions of seperation and be beleueed? since we may easily determine all such differences, arise out of the malignity of such dispositions, not the cause. It is most true if you will ( happy Countrymen ) that the streames of the common wealth and people runne contrary ( for flourishing states haue commonly dissolute inhabitants, poore countreies honest people ) this is because we borrowe our behauiours from our fortunes not discourses, being good or bad, according to the flood or ebbe of our estates. But if you will be owners of this happines, you will proceed with more aduised considerations, and iudge of your Councillors as well as Councils. If they tell you of the pouerty of Scotland, examine whether our wealth shall not come

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from the addition of their Kingdome, for at once wereceiue from them the stopping of our vnnecessary warres, and the vse of trafficke. How infinitely haue we beene consumed in the vpholding the low countreyes, which we were enforced to vse for a still to vphold the body of our state. Shall not a naturall limme, nay another body, that doth not onely rescue vs, but becometh vs, be thought worthy of entertaining? There is none of vs that worne with the trauailes of the world and time, but would buy a new strength and youth at any rate: Be now ashamed to be taken with this selfe-loue, or els value the new youth and strength of our commonwealth. Since gratitude and the knowledge of benefits, cometh from the looking back vpon former times, let vs not be ashamed to remember times past: How was the wealth of our lande decayed? how full of doubt stood wee? with what Prince or state durst we enter league, that was able to be our enemies? nay to such a state wee were come, as wee were as much afraid of peace as warres, and durst trust neither. At once to bee deliuered of these, without feeling any alteration but the ease, what doth it not deserue? Without feeling any alteration, for what hath hapened in this change that we can complaine of? Warres are ceased, peace is entreated on all sides, oppressions are abolished, in the meane time, the Prince exercising al those vertues that may make the

the subiect happy, his Iustice, his mercy, his liberality, his benignity. And whereas euen the best Princes, haue thought it sufficient to exercise certaine generall vertues, who is there that could demand particular fauours of any kind, and hath beene sent away empty? Truth cannot be flattery, and that which so many can wittnes ought not to be suspected. Not alone the deservuers of him haue tasted of his bounty, but the assistants of the gouernment past, haue founde it as sure a plea to be able to proue, they serued his predecessor loyally, as those nearest vnto himselfe. What shall wee gather of this? but that this Kingdome is beheld of him, with the same care that his others are, and that the seruants of it are as deare to him. A rare example of equity, since in the succession of Princes wee see nothing more ordinary, then that the fauour of the seruants dieth with the master. After this assurance to doubt his partiality, and that the number of his auncient attendance will rob the English of places and employments, cannot come but from a minde, that speaketh his owne vices in anothers name. For since wee cannot Iudge the thoughts but by the actions, and that all his actions haue bene found of another nature, from whence issue these suspicions but out of their owne bosomes? Shall it bee thought an answer that the old seruants of his Scottissh Gouernment haue beene rewarded? the same minde would

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haue pronounced ingratitude if they had beene vnrewarded. For who is hee that censureth honestly, and houldeth not this an argument for our incouragement, who being in the beginings of our times, cannot knowe him but by his vsage of others, who hauing spent for him in a time of lesse expectation, & so lesse to be suspected, their youthes & strengths, how could any indifferent iudgment hould them vnworthy of rewardes? It hath then rewarded vs in them, for the example hath giuen vs encouragement, which is the very food of the soule, and the greatest prouocation of vertue. Shall wee yet doubt and desire more assurances? behould euery man that hath not had a more capitall fault, then the being a stranger to him, holdeth the same place hee possessed before? from the highest to the lowest, yea euen the seruantes of the person and house of the last Princee are his. An vnusuall satisfaction and so to be esteemed, and an action of a Prince, that cannot suspect that in another, that hee findeth not in himselfe.

Can there now be such another testimonie of his vprightnesse, when by the changing the administrators of this state, by another disposition, would haue bin thought so important a part, as he should by the alteration not onely haue rewarded others, but assured his owne person. But from the generall consent of his entrance, hath he framed the rest of  
his

his proceedings; he found vs then, ioyfull, loyall, lo-  
uing subiects, and according to that demeanure  
hath he vsed vs: which if we do not acknowledge,  
and acknowledge in making the same vse of his ac-  
tions to vs, we are vnworthy of so happy a gouern-  
ment. But yet saith some body, how can it be that  
the number of that nation shall not shorten the be-  
nefits of the *English*? If they brought men without  
a kingdome it were an obiection, or if men vnder  
this Prince must not bring somewhat besides a pe-  
tition. They haue a Countrey of their owne that  
yeeldeth so much plenty, as their plentie breedeth  
their want, for concerning the necessaries for mans  
life no countrey is better furnished: and for wealth,  
the happinesse of their latter gouernment hath gi-  
uen such testimonies of encrease, as already they  
possesse enough both to defend themselves and to  
free their countrey from the imputation of sterility.  
But this is not all, the number of able men is not a  
discommoditie, for how commeth it (thinke you)  
that all the Princes of Christendome thinke well of  
our friendship, but because wee haue many able  
men: So that either it must be confessed, enuy is  
better food then safety, or else that two offices in  
one hand is not so important, as two kingdomes  
vnder one Scepter, vnder one Lawe, becomming  
one body. Neither doth the commodity of so ma-  
ny able men end thus, but as it bringeth reputation

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and safety from abroad, so ease and wealth at home. For when this multitude of able men shall disburthen the officers of their too much businesse, they shall not excuse vnder-briberies by their ouer many employments, and so shall the poore subiect escape paying fees vpon fees, and sometimes double and trebble briberies.

By this time it is apparant, that neither the povertie nor multitude of our connexion can be preiudiciall, since it is prooued they will be the onely instruments of our enriching; and that this multitude bringeth a happy necessitie for the redressing the griefes of the greatest part of our people. Let vs then come to the beholding this happinesse together, which since wee finde so infinitely full of blessings as the sharpest sight cannot discerne any inconuenience or future perill, what shall I call it but a diuine and miraculous blessing of God. Now should we bring vnto this great benefit our sicke and corrupt affections, though neuer so well couered vnder the names of foresight or preuention, shall we not worthily deserue punishments answerable to our fauours? Let this learne vs (good countrimen) our duties to the Common-wealth, whether we ought not to bring our bodyes, but to cary our mindes, for to bring priuate driftes to the publique busines, is an impietie of the highest nature. What shall we say now to their imaginations  
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that hold out vnity most profitable if it were inseparable, but if the Kings issue should faile, say they, and seuerall titles disvnite vs, then would their neighbourhood be more dangerous: for by our incorporating being growne more riche, they would be more able to affront vs. How doe these striue to bury benefits with suspitions? they haue forgot who ended our warres without miserable conditions, who hath enforced *Ireland* to lay downe armes, who hath made vs capable of forreigne leagues without buying them, but beholding all these and many more both defences and benefits as things past, and now in their owne possessions they are as weary of their assisters, as they were of their feares. Or els being people of such a condition as finde most contentment in troubled and doubtfull states, because setled and flourishing are the lights that discouer ill affected and ill disposed persons, they desire to shroud themselues still in the darkenesse of confused and perplexed gouernments. But to answer their obiection without them, how vnlike is this to the English stile, that lately durst not thinke beyond one life, and now out-runne foure, and by Gods grace many more. And are there foure betweene this feare and vs, and is it yet a feare? It is no preuention but an impious forecast; for to provide beyond probability, armeth our imaginations against the will of God. A strange office for man  
to

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to vndertake, since if it were a part of his appointment, Heauen and Earth, and all their generations, reuolutions and changes, and euen God himselfe were idle and vnnecessary powers. But still we insist vpon our wealth and their enriching, which either we mistake or vnderstand not. For if we haue the aduantage of wealth we shall hold it, for since they neither can nor will demaund any thing but by way of commerce or traffique, the long and great concourse of trading to the cheife city of our Iland, will sucke vp still the greatest part of our weath. But might it be that their wealth would be encreased, the publike good purchaseth not losse but profit, for by the dispersion the state findeth the people more able and more industrious, from whence ariseth the increase of traffique to the subiect, and of custome to the Prince, the most honest and easy way of enriching the Kings coffers. Not vnlike vnto this obiection is the mislike that they would lay vpon the disposition of the people that because they haue in times past giuen way to their priuate mislikes and drawne priuate quarrells to multitudes; that wealth vnto such natures being like oyle to fire, might drawe their fewds from a sparke to a flame, and so inwrappe vs in an vnnecessary warre. But they are much deceiued in the generall operation of wealth that suspect that, since if there be any quality in riches more then our opinion hath forced, it

this that it ordinarily maketh ill men good citizens. For it is not the goodnesse of lawes, their integritie, nor good effects in generall, that maketh all men obserue them, but that their wealth hath no other defence, so doe they loue Iustice and her obseruations, out of their owne particular, there being no way to make them conceiue that foundation of equitie (*summ cuiq; tribuere*) to yeeld euery man his owne, except they haue of their owne to make the instance. But were these probable, are wee not to provide first against those that threaten vs neerer? is not the first and most waighthy consideration of a States man to preuent the inuasion of forraine enemies? and can there be any other course for them, then by our leauing matter of discontentment amongst our selues. Against outward inuasions nature hath cared; we are enuironed by the sea, and so knit together both by religion, language, disposition, and whatsoeuer els can take away difference, as vnlesse we breed disagreeing affections, we are indissoluble. Neither can we nourish these vnlesse we will contradict Heauen it selfe. Behold how we are ioyned, God, Nature, & Time, haue brought vs together, and so miraculously if we obserue the reuolutions of time, as me thinketh the very words after the consummation of a marriage, shall not be vnproperly vsed, *Those whome God hath ioyned together, let no man seperate.* Vnto whose iudgement now,

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will not these obiections seeme light, if wayed with this consideration . Lawes and pollicie can fight and ouercome inwarde inconueniences, the wisdom of the Statist, is aboue any of these commodities, especially in Monarchies, where ciuill matters are easily redressed by reason of the absolute power of the Prince, and that the people are not strong enough to fauour their owne imperfections if they come in question . But against outward inuasions invited by inward diuisions, there is no cure but preuention, for being once on foote, wisdom may see the fault, but armes must determine it. To assure you this is no idle warning, let vs both examine the states of our neighbours, their dispositions, their former actions, and then what is likely to be a matter of discontentment and diuision amongst vs. First for *France* were it one man, former fauours might warrant vs, but kingdomes can dispence with ingratitude, therefore wee must forget their distresse, and looke for the common disposition of their prosperitie, which hath euer leueld at the keeping vs downe.

To this end haue they alwaies held correspondence with *Scotland*, which they haue vsed for their onely refuge, to escape the *English* preparations. So that if we shal close this past their entrance, we haue taken away their first and safest defence. For now all questions must bee decided within their owne entrailes,

entrailes, where how so euer they speed, they must be loosers; for though the euent of armes bee doubtfull, yet the deciding place is certaine of losse. Now for *Spaine* vnto whose ambitions wee haue euer beene an impediment, both in our aides to *France*, and the Lowe Countries, though we feele not the gratitude of these, yet must wee prouide against the mislike of the other. For by most natures reuenge is preferred before recompence, as the more profitable qualitie: therefore must wee prouide not onely against their ambitions, but mislikes, which double excitation nothing can pacifie but our owne strengths. But it may be the ielosies betweene *Spaine* and *France* will cleere these dangers; let vs not borrow a defence out of their humors, when we may haue one of our owne, nor can wee trust to it, since hopes and feares doe equally quench contentions, so that if they haue no other impediment but themselues they will (questionlesse) respit their owne mislikes, vntill they haue taken order with vs. In the meane time we search not enough the Spanish pollicy, who beginneth his attempts thorough diuisions and factions, which if he espie, hee prosecuteth dangerously; for by his strength in *Rome* and the *West-Indies*, he searcheth all kindes of dispositions, which if not found, he maketh at his deuotion. To make perticulars sound, wee must begin with the generall; when we haue laide

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our foundation strong, and past the shaking of our enimies, we take away the prouocations both of the Temptor & Tempted against their religion, let our religion be opposed, in respect of whose strength and reputation we ought to be more then moued, since our vnitie in bodies to our already vnited mindes, will make the reputation of our religion so strong, as they that put on the aduerse, for feare and in pollicie, shall neither shame nor feare to vse their owne consciences.

Shall wee see now out of what matter our enemies can worke dissention, there is neither ambition nor discontentment amongst our great men, nor burthens vpon the people, lawes haue their due course, and purge the vaines of the commonwealth, from vnnaturall stoppings and corruptions. It can then be no other, then in the disposing of our new body, from which we may take the beginning of the happiest Empire that euer was. *Plato* to illustrate the strength of friendship borroweth so much of Poetrie as to tell a tale that the body of man was first rounde, and whilest hee enioyed that forme was doubly furnished of all the Organes and abilityes of man, after, abusing his strength the Gods diuided him and left him but the halfe of that hee was; but yet with a power (as finding the other halfe which is a perfect freind, not differing in resemblance) he might againe enioy his  
first

**first strength and happines.** England hath found her other halfe, shee is now doubly furnished with the strength of a Kingdome, she hath foure armes, foure leggs, two harts (made one) two powers, and double forces.

What can make vs now so vnnaturall, as to doubt of our restored strength? or by what rule will suspicion be tryed? If lawes and ordinances bee called and rightly called the soule of the common-wealth, they must not be begotten by our appetite: for then they can neither be diuine in their operation nor eternall in their continuance; if we confesse it, and appeal to Iudgment, Iudgment trieth all things of this nature by the consent of these three vnuariable rules, namely Conscience, Reason and Example, as those that giue lawes their true essences. For conscience reconcileth our humane lawes to our diuine, in so much as all lawes that take not them for a patterne, cannot be honest, and so not durable. Reason shapeth them against all assautes which cannot be without making them profitable to all.

Lastly Example assisteth the weaknes of Reason with the sight of former successes, in so much as the strength of humane reason, is but to deuise and cannot without triall ariue any nearer the end then probability. Then to examine it by conscience: Is there not a necessity of mutuall helpe imposed vpon man? and haue we freed our selues of infinite troubles and

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is there not a duty belonging to the meanes? Doth a Nation not differing in any part from our selues, full of strength, able men, of so important a scituation, offer her selfe with open armes to embrace vs, and can we thinke of another entertainment besides a louing and euen embracement? If the offences or violences of Kingdomes, alloweth vs, first to ouercome, then to subiect and tye them with thraldome, doth loue, freeness, amity, brotherlike regard require the like vsage? either we were wronge before, are now, or confound merit and iniuries. In a word, were there no other motiue but our Prince, who would not be ashamed to refuse such a *Medium*. since his blood is of both nations his minde so iust to all nations, and that his vertues haue already confuted all obiections: what conscience is there that hasteneth not to this combination, not onely for a quiet as compelled, but for ioy as the due of so noble and glorious a performance.

Now let vs see the triall of reason, this Ilande is happily come within the circle of one Diadem, not by conquest, nor by weaknes, nor for protection, but are drowne together by the vertue of an vnited blood, and made one mans Kingdome by the happy coniunction of the royall blood of both nations. And is that blood growne one, and shall not the Kingdomes growe one? It is reasons office, not onely to bringe the will and the desire together, but  
by



by the way to examine the will, from what right he desires, how iustly, and to what end. By this meanes all parts haue satisfaction or els the reason disclaymeth the employment. We shall neuer get reason then to goe of this errand, for wee haue no right to the holding it by a diuided title, nor is there iustice in couering an vnequality in a title, nor hath the end, any other soundnes then the deuise of some sicke affection. For if there were some great difference in our powers, power might sway it, and reason would make the weaker yeild to necessity: if the Prince were either by bloud or affection of one side, the other were to light, but hauing neither strength nor right to a superiority, how can it belong vnto vs? Now if this be apparant, were it in our power to bynde them to vs, by some vndername, how standeth it with the pollicy of a state to leaue so many Idle men, for since our industry hath euer an eye vpon our owne good wee must either interest them in the gaines, or wee must expect cold endeaours. For nature hath giuen vs abilityes for our vse and preservation, which though our reason perswadeth vs to vse for the cōmon good, yet neuer for the common good without including our owne perticular. But it may be it will be answered, let their industries be spent vpon their owne soyle, and so shall ours and wee will craue nothing from them. Who seeth not in this answere either a willfull or ignorant folly?  
that

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that forgetting their neernes, the daunger of their mislikes, the gaffe for seditions and plots to get entrance, we reckon them as a people that concerne vs not. No, no, they must haue a hande in our busines, our peace is theirs, our flourishing theirs, our successe of all kindes theirs, in so much as if they be not thus farre interessed in these, and their loues so fastned to vs, as to ouercome all temptations, wee must expect none of these, so shall they or we, if we preuent not all enticements be wooed; since forraine forces are too weake to craze our strong constitution without euill issues. Lastly if wee looke for prefidents and examples to strengthen our resolutions, neuer were two Kingdomes inuited by so stronge and forcible meanes to become one, and reiected it. Contrariwise, Spaine and France were neuer absolute Monarchies vntill the first of seauen Kingdomes became one, and Normandy and Brittain were annexed to the crowne of France; which before were vnder other lordes. The deuiding a Kingdome into petty principalities prepareth it to bee swallowed by a more vnited power. So standeth Italy at this day, that liueth not by her owne strength, but by the Iealofies of her neighbours: yet was shee once Mistresse of the world, and so would be againe (saith one of their authors) were she re-united and vnder one scepter. But why seeke I forrain examples when wee haue one of our owne so neare vs? Wales

is Englished, a country whose riches did not woe vs, nor her power, nor the fertility of the soyle; but the discommodities that we might receiue by them whilest they were held as Aliens, beeing matter to feed discontented or ambitious plottes, this was the furthest and onely aduantage we expected, which since it lay within the power of our incorporating to cure, and that nature had performed halfe the worke, with the alliance of countreys so neerly knit together vpon one continent, wee performed. Successe hath followed, a warrant for the like occasion, but this is more like vs then that, a greater prouocation, wee differ not in language (a signe that God euer meant to haue vs one Kingdome,) and for the other conueniencies of our match, as power, wealth, largenes of territories, reputation of a Kingdome, ability in men, there is no comparison. That the world is possessed by many lords, and that the great empires that grew in her minority, crushed themselues with their owne weight, cannot in one reason be better comprehended (mee thinketh) then that the difference of scituation, clymate and disposition, could not giue power, to the imperiall country, to naturalize her conquests, they could not make them themselves. For it is lawes and customes and euenesse in capacity of offices and dignities, that can make countries loue one another truly, for so they doe as it were beget one another, and become flesh

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of flesh, and bone of bone. For want of this it hath  
beene in the power of priuate men, to shake an Em-  
pire, that could not haue moued a Kingdome, and  
for want of this, haue Empires beene enforced to  
hould subiected countries by garrisons, and by cru-  
elties waies, so disagreeing from nature, as their au-  
thority hath depended meerly vpon fortune, and  
an externall reputation, which neuer indureth a dis-  
temper without a downefall, nor is euer sicke with-  
out destruction. For recouerable diseases are onely  
in naturall bodyes, which these being opposite to,  
must depend onely vpon force. In the meane time,  
how much the expence of treasures, and the conti-  
nuall doubts wee haue of such countries exceedeth  
theaduantage, we may easily discerne, if we behold  
but Spaine, whose many disperfed Kingdomes haue  
beene such a burthen to them, and haue drawne  
them, into so many inconueniences, as his West  
Indies, and great encrease of possessions lately an-  
nexed to that crowne, haue not bin able to defend  
him from the extreamest wants, insomuch as his  
designes haue oftner stood still for want of mony  
and men, then many smaller Kingdomes. Had it  
beene now thinke you in his power to haue made  
them all Spanish and within the limits of one con-  
tinent, vpon the condition to haue called all Spaine,  
and but one nation, would hee not haue thought it  
an excellent exchange? Doubt it not since hee had

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truths,

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truthes, though at this time, ( vnto an aduersary ) I cannot complaine of my weakenesse, for being the champion of right I doubt not of the successe of *Dauid*.

You haue now then the sight of this great blessing, which approacheth you so full of infinite happinesse, so pure and vncommixt with the common fortunes of the worlde, as you may laye by all thoughts, but such as are apt to prepare you fit to receiue so gracious an assurance of Gods fauour, and of gratitude though not answerable, yet answerable to your powers. In the meane time behold the goodly time before you, so cleere and calme as there is not so much as matter for cloudes or stormes left to breed on, ( the originall of the happinesse of a common-wealth ) for then onely are the inward motions of government made perfect, when there ariseth neither feares nor dangers from abroad, since those times are often so miserable, as they are not onely forced to make vse of the diseases of the time and people, but also to praise them, the forerunner of the downefall of a state. Which you shall easily prooue if you search the ruines of the ancient Empires, where ( towards their end ) vices went for vertues, and the greatest corruptions were the greatest merits. But our State is of another nature, it cannot growe old and doate, because it had no infancie or youth; wee builded

not

not our foundation out of a little, and increased it  
after by the sword, we are no purchasers, but in-  
heritours, and inheritours of a State, that commeth  
to vs strong and flourishing, so doe wee want those  
shiftes and by-courses, which come in with necessity,  
which make such states in time suffer shipwracke  
both by iust and naturall reasons. For hauing got-  
ten by oppression, it standeth with Iustice that they  
loose so: and it is infallible, that people gotten vp  
by indirect meanes, though the present gaine mak-  
eth them insensible of it, yet it leaueth in them the  
example of the corruption, and being like creatures  
bred out of putrifaction, they liue no longer then  
there remaineth such matter to feed on, but are after  
ouerthrowne by some aduerse power, or els turning  
head vpon themselves, are the authors of their own  
destruction. But you freed of all these, shall haue a  
happy leasure to view ouer your owne inwarde  
parts of the Common-wealth, and being hindered  
by no new doubts, may search, medicine and heale,  
all olde griefes, which not alone the time permits,  
but the Prince warrants, a leach chosen by God to  
make a new time setled in an instant, such is the  
power of Iustice and an vpright distribution, ano-  
ther testimonie of Gods gracious fauour vnto vs.  
For beeing strangers though not by birthe, yet by  
personall knowledge, and the commerce of stran-  
gers, warranting almost a partiality to our countrei-

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men, it is onely the worke of such a King, to alter nature by the force of wisdom. So hath his iust proceedings wrought vpon vs, that neither side, being able to charge him with leaning more to one side then a nother, neither side hath cause to mistrust him, another doore at which Partialitie often entereth. Will you know now what we haue escaped? the being begotten by a diseased father, for this time being the father of the succeeding, had it constitution beene corrupted by partiality, the after-ages would for euer haue felt it, which would haue beene so much the more dangerous, because as in naturall bodies, hereditarie diseases are about the skill of the Phisitian, so would these of the Statesmen. But ours that is to be directed by a Prince so infinitely indued by the graces both of God, Nature and Fortune, we may assuredly expect actions answerable to such a concurrence of vertues. To that height of felicitie are you then arriued, as not onely you shall enioy your country without feares, your estates without houely impositions, and your liues without warres and hazards, but as if you exchanged these for their contraries, your countrey shall yeeld you peace, and by peace infinite contentments, your estates shall encrease daily, and you shall not buy your owne industries of strange impositions and taxes: and warres that had wonte to diuorce you from your parents and wiues, and by  
presses



presses violently pull you from your owne quiet courses , to sacrifice you to the distempered and troubled age , to quench the fire of forraine ambitions that threatned vs , shall no more haue any such power ouer you. But your time and determinations shall bee your owne , and your hopes shall not bee frightened with feares . Prepare then mindes fit to enioy so many happineses , and mindes fit to bee gouerned by so sincere and iust a Prince , whose very entrance amongst vs hath had that vertue, as to driue away all threatning calamities that hung ouer our heades. Let it not bee forgotten since the remembrance of passed perills is sweet, and not onely sweet but profitable, for it inuiteth vs to the acknowledgement . And since wee cannot better testify our thankfullnes to God, then in the offering our obedient hartes to the meanes he chose for the expressing this his wonderfull and gracious fauour vnto vs ; let vs begin our contentments from him, who like the Sunne hath disperfed and consumed our doubts, and like the Sunne draweth nothing from beneath, but to yeeld it downe againe with more vertue then he receiued it.

FINIS.